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ASHLAND, Ohio, May 16, 1888.

A Sound Letter.

Let every reader, turn to the last page and read Bro. V. E. Wampler's letter regarding the College. It is true and sound to the core.

It will be an easy task to go through with the undertaking if we all work, and the stimulus of victory will be felt throughout our church.

Speak out for victory!

The Lord's Supper.

A brother writes us for information on the Lord's Supper. He seems to have a difficulty in harmonizing the language of Paul in 1 Cor. 11: 34, "If any man hunger let him eat at home," with our practice of eating a full meal in connection with the communion.

It is no wonder that some of our younger ministers get confused on this question when we find that even S. Z. Sharp and Leonard Huber in their so-called *Brethren's Quarterly*, and the publisher of the *Quarterly for Bible alone Students*, instead of teaching the views maintained by the forensic eloquence of our brethren of the past and present in the encounters with the learning of other denominations, have fallen into the mistake of teaching that the bread and wine of the communion is the Lord's Supper.

Paul does not condemn the eating of a full meal in connection with the eucharistic emblems as some suppose.

The Lord's Supper, a term used alone by Paul, in the New Testament, and by him only once, has a far more reasonable application to the Supper of the Lord, of which the Lord himself partook with his disciples the night of his betrayal, than to apply it to the bread and wine only, of which Christ did not partake himself.

Paul in alluding to the eucharistic emblems does not speak of eating the Lord's Supper, or of eating the communion, but of eating the bread and drinking the cup. Notice how frequently these terms eating and drinking are repeated in this same eleventh chapter of 1st Cor.

If Paul meant to designate the bread and cup, by the term Lord's Supper, in the 20th verse, it is strange that he did not repeat the term in his frequent subsequent allusions to the communistic emblems.

Did Christ eat a supper, or institute a supper, after supper?

Paul says in 1 Cor. 11: 25, Likewise the cup after he had supped, meaning to say that as he took the bread and brake and blessed it after supper, so also he took the cup and blessed it after supper. See the same expression used by Luke in his gospel, 22 chsp., 20th verse. Undoubtedly the supper spoken of by Paul and Luke in the above quotations have reference to the evening meal spoken of in Mark 14: 12, 22, Matt. 26: 17, 26, Luke 22: 7, 19, John 13: 1, 31, where Christ ate a supper with his disciples washed the disciple's feet, and instituted the emblems of the communion of the broken body and shed blood.

As Christ himself ate a full meal with his disciples when he instituted the bread and cup, Paul would not condemn such a practice among the Corinthians.

Paul in speaking of the manner of the Corinthians deplores the fact that in eating each partook before their own supper, and one is hungry and another is drunken.

In this place Paul finds fault that some were hungry after the eating. Some were drunken or glutton, after eating, and others remained hungry after eating. This was wrong, the result of each one eating before their own supper. Some had eaten to excess because they had plenty, and others remained hungry because, on account of their poverty, or from some other cause they had not sufficient to satisfy their appetites. They should have eaten the Lord's Supper by placing what they had all brought for the occasion upon a common table, the Lord's Table, and then all have eaten at the same time. Those who could not wait, or "tarry," until the meal was properly placed, too hungry to wait, Paul admonishes in the 34 verse to eat at home.

All is plain when we take in consideration:

1st. That a supper is a full meal eaten in the evening.

2nd. That the Lord's Supper referred to by Paul refers to the supper Christ ate with his disciples the night of his betrayal, a celebration of which was to be perpetuated in the church.

3rd. The bread and wine, which was instituted by the Lord was never called a supper, and never spoken of as having been eaten.

4th. That the Corinthians in celebrating the ordinances turned the occasion into Bacchanalian revel, some of them eating with greed and to excess, and others remaining hungry.

5. That Paul condemned their feasting, because of the excess indulged in by some, which sent others away from the feast hungry.

6. That only those who were greedy, too hungry to wait, and would eat to excess, were meant by Paul's injunction if any one hunger let him eat at home.

Therefore, brethren, if you come together to eat the Lord's Supper, provide for a full meal to be eaten in the evening of the day, if you think you cannot tarry until the supper is placed upon the table eat something before you leave home. Prepare enough so all the brethren who meet for the occasion, some of which are poor and others for other causes will bring but little or nothing

with them, will have enough to eat so that none will need to leave the place hungry. After the Lord's Supper is eaten, then with your hearts and minds prepared by remembering the last supper the Lord eat with his disciples in the upper room in Jerusalem, to which all the evangelists give witness, you will celebrate the death of Christ in the eating of the bread that was blessed after supper, and drinking the cup that was likewise blessed after supper, shewing forth the Lord's death till he come. But let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily eateth and drinketh damnation unto himself not discerning the Lord's body.

E. L. Y.

"Diverging" Element.

The *Gospel Messenger*, No. 19, contains an article from the pen of Eld. B. F. Moomaw, under the heading, "Ye know what manner of spirit ye are of." Luke 9: 55, which is a reply to the article by A. E. Orr, which we copied, in the *EVANGELIST*, from the *Gospel Messenger*, a few weeks ago. It seems that Eld. Moomaw considers that Bro. Orr's article reflects upon himself as an unsound reasoner and "hobby-rider," and the elder falls back on his record for loyalty and usefulness in the church and the honorable mention that his article has received from the *Messenger*, and encouraging approvals it has received from the most useful brethren, whose intelligence will compare favorably with the best, in city or country, (Bro. Orr lives in the city and considers himself intelligent.) And then the elder es says to censure the *Gospel Messenger* for publishing Bro. Orr's article, and the editor of the *Messenger* makes a humble acknowledgement and apology for having done so. Yet Bro. Orr's article was the best written, most logical, and scriptural article that appeared in the *Messenger* for many a day.

It is claimed by Eld. Moomaw, and the *Messenger* editor sees it now too, that Bro. Orr's article is a thrust against the church. No notice is taken of Eld. Eby's expression that the church is "Gangrened," but when Bro. Orr claims that the discussion of side issues, upon which the Gospel is as silent as the grave, with no better arguments to sustain their hobbies that the expression "according to the Gospel as understood by our Brotherhood," is egotism and unsound reasoning, he is assailed as speaking disrespectful of the church. It is plain to be seen that editor Brumbaugh's "diverging elements" are still at work in the German Baptist church. The elders, considering themselves the church, when their hobbies and their manner of riding them are called in question, insist that the church is assailed and frantically cry for help to save it from the "gangrenous" infection.

While the city brother and his supporters evidently think that what the elders have mistaken for gangrene, is the sound flesh, but that the body is paralyzed by the side issues of the "hobby riders" upon which "the Gospel is as silent as the grave."

We cannot help to be interested in this controversy, as we but lately were active participants in it ourselves. There was

an excuse for it then as we preferred to have the church return to its original platform, the Gospel alone, without a division, but now since the division was forced upon the progressives, on the part of the elders above alluded to, and there is now a Brethren church, reorganized on the original platform, we think that Bro. Orr and others would do well to identify themselves with that church, and not waste their time and talents in fighting a Gospel church on one hand and the "hobby riders" on the other.

There will be divergent elements in a church as long as one part is mounted upon Gospel steeds and the other part on hobby horses. An army composed of such cavalry will not be very efficient, for the lines will be uneven, and one will hinder the progress of the other.

E. L. Y.

Bro. Lair's Review.

Clearing the ground and sowing the good seed are works which belong to the development of holy causes. At first sight it will appear advisable to pull up the tares whenever and wherever they are found. But experience has taught others that there are times and places to be lions, and times and places to be lambs.

We would say, in reply to Bro. J. B. Lair, that there was a time when the chief duty of this paper was to expose the deeds of such men as he writes about. It is now not far from ten years since such a warfare was commenced; and the same ground has been traveled over and over again, until those who were in the early contests are as familiar with it as the wife is with the voice of her husband, after the celebration of the golden wedding. Things have now changed; we must build up in many places without first tearing down old structures and clearing away the rubbish. The membership of our congregations is largely composed of those who never felt the patriotic zeal that burns in the bosoms of those who were born, and reared upon meat brought from the Dunkard slaughter house. It is not expedient to continue this contest indefinitely.

But with us it is not whether it is expedient; but is it right?

With many who were in the forefront, the torches of indignation will not go out so long as warm blood courses through their arteries. They had a cause for the feeling, and so has Brother Lair. The trials which they passed through are only another turn of oft-repeated history, where a premium was paid for insults to justice and the truth, and for crime; and men who were the most guilty were most honored.

We dare say that it is no longer right to spend much space in this paper in holding up to shame and contempt those who are decayed at the core. We have beautiful gardens in the divine field with many youthful plants and they demand our earnest attention. They need the sincere milk of the word, and the powers and beauty of a consecrated life should be fortified in the desires of their hearts. We follow, in a great measure the lead of the conversation we live in and the matter we read. Upon the youthful mind the constant denunciation of others

is poisonous. It creates distrust in humanity, and even in God; and instead of drawing strength for spiritual work from the Great Vine and the beauties of an endless life, the individual is impelled by a spirit of rivalry, and too often a sense of hatred.

The general bearing and burden of language of every follower of Christ should be to overcome evil with good. Christ is our example. Through a ministry of several years we have no evidence that he denounced individuals more than a few times; and yet it is better to censure corrupt men when they insinuate themselves in a worthy rank, than to denounce the rank because it is thus pestered. Every ship is troubled more or less with barnacles.

It is no one's purpose to close these columns against exposing error, and defending the truth, and while this is being done let the fact be born in mind that we may not all be guiltless, and that hard truths, mildly spoken carry conviction more readily in print, than any other.

EDITORIAL NOTES.

Bro. McFaden's Rainbow church was too long for the outside; still none too long for its breadth.

The Methodist General Conference now in session in New York City, had quite a struggle over the question of admitting women delegates into the Conference. After considerable discussion, a decision was made which returns the question back to the State Conference; and it may be possible that State Conferences will commit it to the membership of the church for a decision. This, as a writer says, would be a step toward congregational rule.

Let no one forget the college next Lord's day, May 20th. The poorest member with health can subscribe ten dollars and pay one dollar a year with interest till it is paid.

A writer in the *Herald of Gospel Liberty*, organ of the Disciple church, reports 4,520 conversions for December, January and February.

Our report of the Annual Meeting will be the minority report.

No good cause can prosper unless it encounters adversity. It requires opposition to press men forward into work. Think a moment about the probable condition of men if there was nothing to encounter and overcome. Men would have nothing to do, and would soon become strangely worthless. Industry, force and determination are excellent qualities when used to accomplish good deeds.

We expect to be at the Annual Meeting, and any of our brethren who desire to meet us should look out for the man carrying an *EVANGELIST* badge.

Every church should attend to the College matter next Lord's day. Read the program on the last page, and put as much in use as will apply. It will be an easy matter to save the College if all will do their part, but nothing can be done if no one does anything. So much is at stake, that no church can well afford to pass this matter by. Since last week subscription blanks have been sent to all the churches, and a good report is expected from all.

One of the little letter writers made a very common error in answering a question this week. It is that money is the root of all evil. Now thousands of old people answer that question in that way; but it is not right. We wonder whether some little one can write a letter and give the scriptural answer?

A brother discussed footwashing in the last number of the *Indicator*. His major premise was that "it does not read right for the single mode," and his minor premise was that for the single mode it should read: "You ought to wash each other's feet." The conclusion was that the double mode was the proper mode. This discrimination between "each other's" and "one another's" is too deep for scholars.

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